/250 cont./

443 Bouzia in the Haha tribe, the "Had" of the Ait Mzal in the Anti-Atlas, or still more often at the foot of the mountains, such as, for example, the markets of Amismiz and of Tisgin of the Ge
443 -366 dmiwa. Sometimes surrounded by a contiguous wall, these markets possess several hundred shops formed out of alveoli of earth and dry stone, covered with branches, divided into quarters or "rahba." One finds in their enclosure cafés, which are often unpleasant places, sometimes permanent storehouses for storing commodities, always a mosque in which people go to
443 swear an oath if some dispute arises. These markets, frequented by all the tribes of the vicinity, sometimes at two days' distance, often gather together several thousand Berbères /Berbers/. It then becomes necessary to watch particularly to protect the transactions by special regulations.

443 It is a great disgrace for the inhabitants of a country not to
625 be able to repress energetically the thefts that might be com-
685 mitted in their souq /sook/ or on the roads leading to it; so all the little codes of customary law of the tribes of the South of Morocco are devoted to long paragraphs enumerating the considerable fines that punish the thieves and route cutters who would try to practice their trade at the market or its outskirts. Incessant surveillance is exercised by the tribal authorities, so that the guilty may be immediately apprehended and condemned. There is reason to fear, as a matter of fact, that there may break out at the market an altercation whose appearance could be the signal for a panic. Sometimes similar incidents are created on purpose by the thieves in order to "break up" the souq and to enable them, by means of the disorder, to pillage valuable merchandise.

For all these reasons, it is rare that an assembly of notables suffices to make the "horma," the good name of the market, respected. /251/ Certain tribes nevertheless succeed in protecting their souqs, and then reap large profits from them (1).

1. Cf. Sitte und Recht /Custom and Law/, pp. 128-134: the development of the market of Tinghir (Todgha) permits leasing the rights

4: Hoffman E-4 (no date) 1967 MW11 Shluh MW11 (ca. 1900)

hold office for life, except in case of grave error or commission. The two presidents, the *imgharin*, are chosen for life by the members of the superior council, and represent the *ksar* before outsiders (La Chapelle, 1929, p. 32).

The members of the inferior or peoples' council are chosen by the superior council from among the most violent and boisterous toughs in each division, for they are responsible for carrying out the decisions of the superior council and for policing the *ksar*, and the theory is that this work will be facilitated by the fear which they inspire. The president of the inferior council, the *amghar n l'amt*, is similarly selected by the members of the superior body, and acts as a police-chief for the *ksar* (La Chapelle, 1929, p. 33).

Such a bicameral organization apparently is common throughout the Lektawa region, with the common variation that the superior council has only one president, or *amghar*. To the east, in the Tiallalin region of the Oued Ziz, this political structure apparently becomes simplified further, for Laoust reports the presence of only one council. In theory this is composed of the notables or respondants (*amur*, *bab n umur*, *amasay* in Berber; *mezrag*, *reffad*, or *hamil* in Arabic) of each division, and is headed by a president or chief (*amghar n taqbilt*) elected annually by the noble families of the *ksar*. In practice, however, the same individual may become chief year after year, and he may even select the respondants from each division. The chief also appoints an assistant (*amghar ellemezrae*) each year from among the divisions, who acts as a controller or police-chief over the respondants and is therefore morphologically equivalent to the *amghar n l'amt* in Nesrat (La Chapelle, 1929, p. 32; Laoust, 1934, pp. 143-144).

Among all Berber groups the less important councils customarily hold their meetings in the local mosque. District and tribal councils commonly meet at district or tribal market places.

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b. *Function*

Among the traditional Berbers the function of each representative council is to deal with those matters which interest it as a whole and concern only its members. Within this sphere it exercises what are commonly referred to in Western political thought as executive,

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